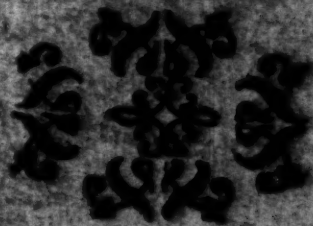


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A PLAINE DEMONSTRATION OF  
THE VNLAWFVL SVCCES-  
SION OF THE NOW EMPEROVR  
*Ferdinand the Second*, because of the  
incestuous Marriage of his  
Parents.

*Ferdinand II.*

*Translated out of the Latine printed  
Copie.*



Printed at the *Hage*.  
M.D.C.XX.

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Translated out of the Latin printed



Printed at the Hague  
M.D.C.XX



A plaine Demonstration of the vnlawfull  
succession of the now Emperour *Ferdi-*  
*nand* the Second, because of the incestu-  
ous Marriage of his Parents.

**W**Horedome among other causes, and e-  
uen for this, is iudged to be one of the  
greatest finnes, because it rageth not  
against one alone, but against three sundry persons;  
First, against Whoremongers, next against the Har-  
lot herselfe, and lastly, against the Bastard, whom the  
Lawes of God, euen to his tenth Generation, doe  
keepe out of the Congregation, *Deut.* 23. 2. The  
Lawes of Nature do deprive of all Hereditarie Suc-  
cession. Now if this take place in Whoredome, much  
more in Incest; because this doth so farre exceed the  
other in hainousnesse, as the Earth doth the Aire in  
weghtinesse. A wickednesse heretofore not once na-  
med among the Gentiles: as Saint *Paul* saith, *1. Cor.*  
5. 1. But now (alas) to too notorious among them  
who reioyce to be called Christians. Euen he, who at  
this day hath gotten the Empire of Germany, mise-  
rably vexing the same with stirres, and bloudie dif-  
fords, euen *Ferdinand* the Second, is to thanke his  
Parents for the infamy of such a wickednesse. For his  
Father *Charles* the Archduke sonne of *Ferdinand* the  
First, tooke to Wife *Marie* the Daughter of *William*  
Duke of Bauaria, his Neece by his Sister, so that she  
must call the said *Charles* both her Husband and her  
uncle.

Vncle. But, doubtlesse, they will say, that this was with the Dispensation, as they terme it, of the Pope Gods Vicar vpon Earth, and therefore in no wise to be counted an incestuous Marriage. We know it was permitted and that by the Pope, but by what right or authoritie wee see not. For suppose hee bee neuer so the Vicar of God, (although they shall neuer bee able to proue it, neither from the holy Scriptures, nor authoritie of the Fathers;) yet were it not lawfull for him to doe all things as hee list at his pleasure. For who so doth is nothing lesse then a Vicar, whose dutie it is, to frame himselfe after the mind of his Lord, and to see his commands to bee put in execution, and not at his pleasure, either to change them, or to deuise new.

God, Leuit. 18. 12. 13. doth expressely and simply forbid Marriage within the third Degree: but the Pope permits this to whom he listeth. Now if he can doe it lawfully, then he hath right either of himselfe, or from God: but not of himselfe, because hee is a Vicar, all whose authority depends vpon some other not from God, from whose nature it is most free not to contradict himself: now he should contradict himselfe, if hee should permit that which hee hath most straightly forbidden, yea, and that with threatning of death; we speake of morall Precepts, and those which of themselves are necessary to obtayning of eternall Life. Wherefore, sith the Pope hath this power neither of himselfe nor from God, it is cleerer then the noone day, that he doth it by no right at all. This  
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many of the Papist themselves haue seene, they saw it, I say, & haue professed the same: neither need wee to seeke any further examples: we haue them at hand. *John Fox* in his Booke of Martyrs, or English Ecclesiasticall Historie, pag. 957, col. 2. doth tell vs that the Mariage of *Henry* the Eight with *Catharina* his brother *Arthurs* Widow, though permitted by the Pope, was proued to bee simply vnlawfull, and not to bee dispensed with, by the Theologicall faculties at the least of tenne Vniuersities; to wit, of Orleans, Paris, Tholous, Erford, Angiew, Bononie, Padua, Oxford, Cambridge. And that the determinations of all these faculties, together with the iudgements of other most learned, both Diuines and Doctors, not onely of the Ciuill, but of the Canon Law, also containd in one Volume were published in the yeare 1532. or thereabout. And that thereupon presently followed the Diuorce and new Mariage of the King. The same is auouched by *Nicholas Sanders* a most bitter Papist, in his first Book of the English Schisme, p. 58. where he saith thus: The King partly sent certaine men to Pope *Clement*, to vndertake at Rome the cause of his Diuorce, (amongst whom was *Thomas Cranmer*, who after was made Archbishop of Canterbury) partly he sought out through all the Kingdome of France, Diuines and Lawyers, which vnder their hands and Seales, affirme that his Mariage with the said *Catharina*, could not possible stand. And pag. 61. This infection (for so that foule-mouthed Fellow tearmes it) ouerspred) not onely the Vniuersitie of Paris, Orleans,

Angiew, Tholous, and Erford, but also Padua and Bononie: And p.62. he complains that Oxford and Cambridge adioyned themselues to the foresaid Vniuersities. Lo heere we haue the Papists themselues, as it were the guiltie persons confessing: wee haue among the Popes Vassals, and his stout Champions, the iudgements of so many worthy men, & of whole Vniuersities; Amongst which is euen Bononia it selfe vnder the Popes Iurisdiction, which together with vs doe take this power from the Pope.

Whereupon it is plaine enough, what wee are to thinke of this Marriage of Archduke *Charles* with *Mary*, though iudged to bee lawfull by the Popes Dispensation; as also concerning their Sonne *Ferdinand* the Second, now Emperour: to wit, that hee is more then a Bastard, borne of more then an Illegitimate, yea of an execrable Mariage: and that therefore neither by the Law of God or man he may possesse by Inheritance, so much as one foote of Land, See ye Princes of Germany (the honour and ornament of Mankinde) that you haue committed the Christian World which is to be gouerned by Lawes, to him, to whom God hath not vouchsafed a being in this World, but contrary to all Lawes.

Behold ye noble, yea, and meane persons too, that ye are oppressed with his tyranny, who his very Birth hath excluded out of the society of honest men. Wey well, ye Souldiers, yee valiant hearts, that you spend your liues for the honour and dignity of him whom Nature hath not granted to bee borne, but with the  
grea-



greatest disgrace. Goe to them : rather deliuer your Country the most flourishing Empire of the World, from this ignominie. Onely bee yee couragious, and the Diuine fauour shall be with you. For the Lord is a iealous God which punisheth the sinnes of Parents vpon their Children, vnto the third and fourth Generation: And he doth so accurse incestuous lusts, that for them, he hath subuerted and vtterly defaced the greatest Cities, whole Countries and Nations: as himselfe doth witnesse, Leuit. 18. of the Cananites: saying, withall these things (now he speaks of Incests) are these Nations polluted, which I cast out before your face. For because the Land is polluted, I will punish the iniquitie of it therein, the Earth doth vomit out the Inhabitants. The same God (no doubt) in his due time will powre out the Cup of his Wrath vpon this man: and the rather, because to the detestable wickednesse of his Parents, he doth adde most horrible crueltie, and the very Government of *Phalaris* indeed, which the miserable people of Austria haue felt, and still (alas for wo) do feelee, and haue by their iust complaints, made knowne to the whole World. Vpon whom the Lord doth now seeme to take pitie, and to haue raised vp Captaines to rumble downe this Tyrant from his Throne, and together with that whole Family infamous for their monstrous crueltie, vtterly to root out, which we craue and beseech the same. One God in three Persons, speedily to performe: from whom euen to you Readers also wee wish all good successe. Fare ye well.

FINIS.